

From the London Inquirer of Feb. 3.

AMERICAN SLAVERY.

DEAR SIR.—I endeavored in my former letter to lead your readers to the conclusion, that the differences existing as to the course to be pursued in respect to Slavery in the United States, is a difference not much respecting the merits of the institution of Slavery, as respecting the means that can be employed consistently with moral obligation, or with any rational prospect of doing good, for its abolition. There are many in America who do not think it right to join in any organization against slavery, who sincerely abhor the institution, and have most anxious feelings as to the probability of its being extinguished, and as to its influence on the fate of their country, as well as the evils it causes both to masters and slaves. Amongst those who think some active efforts to be called for, and to give hope of usefulness, there are also distinct and opposing organizations, those who join in each of which are the others. There are timid and moderate individuals to be found everywhere, but party spirits run high in the United States; and the advocates of each separate plan are apt to attribute not only error, but bad motives, to all who oppose them. There are many in this country who will be unable to admit the idea of any sincere opponents of slavery refusing to join in active proceedings against it; yet if any confidence can be placed in the strongest expression of feeling from persons who, in all the relations of life, bear the highest and purest character, and who, in connection with other philanthropic objects, shrink from no exertion or sacrifice that they deem useful, this must be admitted. For my own part, after the conversations I have had with friends whom I shall ever honor and value, I cannot for a moment hesitate. I will not pretend to be a competent reporter of their views; but their objections to joining any public demonstration against slavery I understand to be, that, excluding the supposition of a violent revolution, which they believe, in case of its success, would produce much more evil than good to the slaves themselves, and a murderous destruction of their masters, horrible to contemplate, emancipation must proceed from the masters, and not from those who, by the German Government have now obtained the right whatever to interfere. But agitation is contemplated, not only indispenses the masters to any favorable consideration of what is due to their slaves, but units the latter for receiving their freedom; and it is confidently maintained, that the abolition of slavery by particular States has been delayed by the agitation which has taken place. It is also affirmed that the abolitionists make use of means, in themselves immoral and corrupt, enticing away individual slaves, often under false pretences, and with accompanying circumstances of fraud, dishonesty or violence, greatly to be condemned. It is insisted, that a safe and happy emancipation must be prepared for and brought about gradually; and that, in rousing the passions of the slaveholder, the abolitionist inflicts the worst injury on his own cause. The alleged actual unfitness of the slaves to enjoy or properly use liberty is also made an argument against any sudden measure for their emancipation. I neither admit the force of these arguments, nor is it my business now to answer them. I have no objection to any manifestation of zeal on the other side, but I am grieved and distressed at insinuations against the sincerity and fair dealing of those who refuse to join in agitation against slavery, though professing to feel strongly the evil of the system. I have the fullest conviction myself of their good faith. In some points of view, their arguments are very striking, and I cannot feel that we either have the right to denounce them, or serve any good

For Mr. Garrison, the leader of the Abolition party, I have a sincere admiration and respect. The attacks upon his character which I have frequently heard, have appeared to me unreasonable and uncandid. I rejoiced in the opportunity of knowing him, and was anxious, both in England and America, to show my esteem for him. But I cannot profess to be his follower. In the opinion, that our sympathies are demanded for the oppressed, and that, compare with the recognition of their rights, and the promotion of their well-being, all other considerations must give way, I cordially concur with him, and not less in the conviction that in order to advance the cause of justice, it is necessary to arouse the public by earnest appeal, and varied and repeated argument—in other words, that what is called agitation, provided it be carried on in a proper spirit, is justifiable and necessary. The political notions of Mr. Garrison, in connection with the slavery question, have, I confess, appealed to me extravagantly; and I could neither assent to, nor read without pain, and a deep sense of injustice done, the denunciations against all who disagree with them in which party he belongs. I attribute the course pursued, not to an unamiable spirit but to a mistaken view of right. I must, however, blame and lament it; and it seemed to me, that in my intercourse with various parties I had abundant opportunities for observing its mischievous effects. The fault is exactly the same with the sectarian bigots which would injure this world, and damn in another, all who cannot utter the required "shibboleth" of a party.

The American Abolitionists of the Garrison school have endeavored to expose to public indignation, as upholders of slavery, all who refuse to adopt their views respecting the course to be taken for its extinction; they have made a special attack upon all Christian Churches, because they could not make their organizations subservient to their own purpose; they have held it out as an object of their efforts to destroy the government of their country, because it now recognizes the institution of slavery, instead of only proposing to purify it from that stain; and they have allowed their cause to be so mixed up with the peculiar, and, to a large portion of society, very obnoxious opinions on other subjects of their leaders, as to exclude themselves from a large amount of support and sympathy. I still believe that they have done good; that there is much which is noble in their principles, and worthy of love and admiration in their characters; but I think that when we on this side of the Atlantic suppose them to be the only American party sincerely aiming at the abolition of slavery, and are willing to identify ourselves with their particular course or action, as well as with the great general principle, we make a serious mistake, and are sometimes betrayed into a justicess towards most estimable individuals, and the display of a wrong spirit.

I will add a few words, with your permission, on another occasion respecting the prospect of the cause of emancipation in the United States, and the general feeling on the subject, as far as I had opportunities of knowing it.

I remain, dear sir, yours truly,

WILLIAM HINCKS.

The Editor of the Inquirer makes the following comments on the Letter of the Rev. Mr. Hincks.

AMERICAN SLAVERY AND ITS OPPONENTS.

The present state of the question respecting the abolition of American Slavery—the greatest political question now agitated in the world—is, in many respects, more hopeful than could have been expected a short time back, when that monster evil seemed to have its vitality renewed by the Annexation of Texas and the Mexican war. A change has come over public opinion in the United States, so far as to make it probable that Slavery will be excluded from the vast territory recently acquired from Mexico, and that the National Legislature will at length purge the dark stains of that abominable institution from the district in which it has been established, and which is under its exclusive control. Even these two steps may to some seem small advances; and they are small when compared with the magnitude of the work yet to be done; but the greatest social triumphs have been achieved thus gradually; and we must always remember, that in the struggle against an abuse, it is harder to gain inches of ground at the beginning, than miles and leagues afterwards. Mighty and firm as is still the Slave Power in America, it is now visibly yielding to the attacks made upon it, and we know that however long it may yet protract its resistance, it is backing towards inevitable destruction. That humanity has advanced thus far, is owing mainly, as we believe, to the efforts and sacrifices of those heroic men, who, for a series of years, have written, spoken, travelled, toiled, and suffered, in the cause of abolition.

We feel the more called upon to give the honor which we think is due to the American Abolitionists, because some portions of their conduct we regard as decidedly wrong, and others as injudicious; but whatever the faults may be, still the true champions of humanity, and though others, who think it right to take no share in the labors and perils connected with organizations against Slavery, may deserve to have a more charitable construction put upon their motives than is always accorded by the

Abolitionists, they have at best no higher claim than an exemption from censure. All the great battles of freedom have been won by hot and active combatants. Purity honors such men in spite of their errors; it may pardon, but can scarcely praise, the unproductive sympathy of those who stood by, and passively looked on, criticising perhaps instead of cheering the champions. We need scarcely direct attention to a letter from the Rev. W. Hincks, having relation to this subject, which appears in another part of our publication. The readers of the *Inquirer* will be gratified to make them give a respectful and attentive perusal to a communication coming from one to whom they are so much indebted, Mr. Hincks' object is to vindicate the motives of those honest opponents of Slavery in America, who do not think it right to join any organization against it, and to act as a protest against a flagrant wrong which now exists, which ought to be remedied. It is nothing to the purpose for a citizen of a free State to say, that southern slavery does not concern him more than it concerns the slaves. It does concern him more than great deal more. In America, every man shuns in the sovereign power. The acts of the Legislature, and the acts of its agents, if he does not testify against them. The admission of Louisiana with slavery, to the Union, was the act of the American people. So was the admission of Missouri. So was the admission of Texas, the latest, the largest, the most deliberate measure for the extension and perpetuation of slavery. The continuance of slavery in the District of Columbia is a thing for which the non-protesting citizens of New York or New England are as much responsible as the people of Virginia or Carolina. The internal slave-trade, which is almost as cruel, quite as immoral, and more destructive, is carried on in Virginia and some other of the older Slave States, in which the system is now made profitable only by breeding slaves for the unchained soil of the cotton and sugar plantations of Mexico. But with freedom established in Virginia, Kentucky, Maryland and Delaware, the predominance of the slave-power would be destroyed, and the Union would soon clear itself from the foul blot which it is now disfigured.

For these reasons, we are obliged, in the absence of distinct proof to the contrary, to regard as virtual supporters of the present system, all Americans, no matter to what State they belong, who do not actively and openly oppose it. It is for themselves to settle the form in which that opposition should be offered. It would be impudent and presumptuous for strangers to say to any man or any set of men, "You are bound to use your pulpit or your pen for the furtherance of this object." For our own part, we think it can rarely be the duty of a religious minister to advocate from the pulpit any legal or moral change; but, however this may be, to his own conscience the decision must be left. The pulpit is not his only sphere of action. As a minister of the gospel, he does not cease to be a citizen of the State; and it is the duties of the latter character that the existence of bad laws calls upon him to fulfil. Looking on, from this distance, while the glorious struggle for the abolition of American Slavery is progressing, we must repeat that our administration and sympathies are attached by all, however they may be divided among themselves, who are actively and openly contending in the cause of humanity. Of those who are silent and passive, we cannot but recognize some to be men of eminent virtue and piety; but without better reasons than we have ever heard assigned for the course which they adopt, we are compelled to think that their quiescence is a great and lamentable error.

distinctly upon all American citizens who are not Abolitionists. Appearances are certainly against them, and it is right they should know what strangers expect from Americans. According to our view, then, every American, as such, ought to be an Abolitionist. We do not say he ought to join this or that organization, but we say that it is bound publicly, by speech and act, to testify against a flagrant wrong which now exists, which ought to be remedied. It is nothing to the purpose for a citizen of a free State to say, that southern slavery does not concern him more than it concerns the slaves.

whenver he gave a dinner. On one occasion, when he entertained some distinguished dignitaries in the Mediterranean, a war-worn officer leaned across to him, and said, "I don't care if you see those potatoes—they are not of the same size—blast him, I'll pay him off to-morrow." Now, gentlemen, your entertainment to-day is really so sumptuous that the cook should escape." (Loud laughter and cheers.)

Our Taylor friends, we suppose, will see in this a fresh proof of the boasted resemblance to Washington; but they must excuse us, as we find it difficult to imagine the first Washington, rising at the dinner-table, late in the evening—to tell such a story! [Boston Republican.]

"*The Beauties of Taylorism*" are heightened by the following incident which lately occurred, and which the Washington correspondent of the Boston Courier relates with seemingly great relish:

"Coming up the Mississippi, he disregarded the wishes of none of his fellow-citizens on the way, who wished to respect his respects and take him by the hand. On one occasion, he was requested to go on shore after it had got to be evening, to see the skin of a little hamster on the banks of the river. A skin of the hamster of the steamer at every moment, and unhesitatingly entrusted himself to the intoxicated ferrymen. The fellow shook and rocked his skiff so that the water splashed over him, and he was drunk. Nothing loath, the General, in utter opposition to the wishes of his friends, who protested against his exposing himself in that way, climbed over the side into the little boat, which was rocking and getting under the hamster's feet at every moment, and unhesitatingly entrusted himself to the intoxicated ferrymen. The fellow shook and rocked his skiff so that the water splashed over him, and he was drunk. 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From the Worcester Citizen.
AMERICAN SLAVERY.

BY E. DAVIS.

The huge, red Babylon of American Slavery is falling, with its broken bondage iron clanking down the abyss of utter darkness. It is falling! Amen! Alleluia!

It is falling! it is falling!
The Almighty speed the day,
When my country's giant thrall
Shall forever pass away;
When, the hateful fetters melted
From the bondman's soul and limb,
He shall hail old Freedom's temple
Opening wide her gates to him.

It is falling—falling—falling!
By the wide green earth abhorred,
Deep to deep for judgment calling—
'She shall perish,' saith the Lord:
Perish! though its bonds to strengthen,
Foul Oppression wrings her brand;—
Perish! though its reign to lengthen,
Depots struggle, hand in hand.

Tyrant! impotent in madness,
Gaze! as on thy palace wall,
Lo! a stern cold hand is writing—
Thy red Babylon shall fall.
Where are the old oppressors?
How passed their pride away!
Hell greets thee at thy coming—
Thyself shall be as they.

Plundered bondman! joyful tidings
Wait thee on thy path of woe:
List! prophetic voices murmur,
Like glad music in its flow,
 Destruction to the spoiler,
To the spoilt a sure release,
Thy thrallions shall be broken
By the holy Prince of Peace.

Ye, who have pined in sadness,
Through the long and heavy night,
The Watchman's round of duty,—
Now hail the breaking light!
Shout! for the iron fetter

From his limb shall fall away,
And the night which wraps the bondman's soul
Retire before the day.

Not alone where falls the slave-whip,
With the starry flag above,
But the old world's castled desots
Feel their deep foundations move:
Crowns are fading, kings are quaking,
Thrones are vanishing in daw;
Empires, grey with age, are shaking,
While 'the breaker' passes through.

Amn! the doom of Egypt rest
On Freedom's sturdie foe,
Who, when the Lord demands it, swears
His people shall not go!
Father,—whose voice is troubling
The proud of every land,—
O make the year, which opens now,
A year of thy right hand!

From the Hopdale Practical Christian.

GOOD WILL TO MEN.
How glad was the anthem the bright angels sung—
'Peace and good will unto men!'

O'er the hills of Judea how sweetly it rung—
'Peace and good will unto men!'
Glad tidings of joy, for the Savior is born—
To the darkness of earth comes a glorious morn!

List to that voice!
Nations, rejoice!
Jesus the Savior is born.

He will reign till oppression has vanished away;
The din of the battle shall cease;

Till man to a brother no longer a prey,
Shall rest in an Eden of peace.

From the east to the west, from the south to the north,
The light of his presence goes savingly forth:

Slavery and wrath
Flee from his path;

Jesus has come to redeem.

O, list to His words! they are treasures of love!
Men are all brothers indeed—

All children alike of the Father above—

Can he cause a poor brother to bleed?

On no, let the sword to the plowshare be beat,

And the wand'rers of earth be good friends when they meet.

Bless and forgive!

Thus let them live,

Loving in word and in deed.

Away with the hater, who mockingly dares

To call himself Christian in name,

Who justifies war, and for slaughter prepares

The bullet, the sword, and the flame!

He must bend his proud neck to the burden of love,

Or the light shining brighter his vileness will prove.

Evil must cease,

All will be peace,

Goodness must triumph o'er hate.

Away with the legion who worship the hand

That holds them in darkness and thrall,

Who rear their proud temples all over the land,

The' the poor and the needy do call;

They are altars of pride where the incense is poured

In off'ring to Baal, and not to the Lord.

Temples must fall,

Churches and all,

Built upon falsehood and wrong!

A. H. P.

ALL IS ACTION—ALL IS MOTION.

BY J. HAGEN.

All is action, all is motion,
In this mighty world of ours!

Like the current of the ocean,
Man is urged by unseen powers!

Steadily, but strongly moving,
Life is onward evermore;

Still the present is improving
On the age that went before.

Duty points, with outstretched fingers,
Every soul to actions high;

Woe betide the soul that lingers—
Onward! onward! is the cry.

Though man's foes may seem victorious,

War may waste and famine blight,

Still from out the conflict glorious,

Mind comes forth with added light.

O'er the darkest night of sorrow,

From the deadliest field of strife,

Dawns a clearer, brighter morn,

Springs a truer, nobler life.

Onward, onward, onward ever!

Human progress none may stay;

All who make the vain endeavor,

Shall like chaff be swept away.

FORGIVENESS.

BY THE PERSIAN POET SADI.

The sandal tree perfumes, when riven,

The axe that laid it low;

Let man, who hopes to be forgiven,

Forgive and bless his foe.

Reformatory.

THE BIBLE DISCUSSION

IS HENRY C. WRIGHT WISER AND BETTER THAN JESUS OF NAZARETH?

TO HENRY C. WRIGHT:

DEAR SIR.—In answer to mine in the Liberator of Dec. 22d, you have written me three letters in the same paper of Jan. 19, 26, and Feb. 9. In looking them over, I find your two first letters to be evasive of the point at issue between you and me, and in the course of them you impute sentiments to me which I have not uttered, and you introduce topics that do not belong to the debate. Instead of answering my question, on a certain point, you put to me a variety of questions on other points. It is only in a part of your third letter, that you approach directly the real matter at issue. It is to that issue that I must again direct your attention, passing over, for the present, every other topic.

I told you, in the outset, that my object was not to debate with you concerning the correctness or incorrectness of the Old Testament and the law of Moses. I only asked of you to admit that you differed from Jesus as well as from Moses, or else give me a good reason why you did not make that admission. You go against penal law; and on that ground, among other things, (and irrespective of the commandments of God) you condemn Moses and others. What I affirmed was, that if you condemn Moses and the Old Testament, on that ground, you would have to condemn Jesus likewise. And I intimated to you that the Books of Creation and Providence would have to come under criticism and revision in the same particular. These were the only points made by me. If Christ was "mistaken," and if Henry C. Wright has detected his error, let us know it, and the evidence upon which it is founded. If penal law is wrong, and if nature does not teach penal law, let us know it. Or, if penal law is wrong, and if nature, along with Jesus and Moses, does teach penal law, then let us know that, and consider how divine and omnipotent "Humanity" shall most effectively go at work to get rid of that same wicked penal law, as taught by nature, and Jesus Christ, and Moses. The question, whether either Jesus or Moses rightly understood and expounded penal law is another question, and altogether an *after* question, so far as the present debate between you and me is concerned. It would be idle to debate whether certain specific enactments, adjudications, and executions of penal law, were proper and just, until it be first decided and agreed between the disputants, whether or no there is, or ought to be, under the administration of God, any such thing as penal law, at all!

Let us look at one thing at a time. 1. Did Jesus Christ approve of penal law? I affirmed that he did, and quoted his own words to the point: "Fear not them which kill the body, but rather fear Him which is able to destroy both soul and body in hell." I quoted him as predicting that he, himself, would "say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In exposition of this, I alluded to the question of Paul, (after having alluded to the penal inflictions of Moses,) "Of how much *soror-punishment*, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, &c." Also the declaration of John, that in a vision, on Patmos, he saw "kings and mighty men calling on the rocks and the mountains to fall on them, and hide them from the presence of the wrath of Jesus: In view of this, I said that 'in the matter of penal law, the little finger of Jesus was heavier than the loins of Moses.'

Now answer me honestly, like a fearless man, Henry C. Wright: Is not this true? And mark! the question is, not whether all this is awful! terrible! barbarous! unmerciful! The simple question is, whether I do not rightly represent the New Testament account of Jesus Christ and his apostles? And whether it does not oblige you to admit that you do not agree with Jesus, on the subject of penal law, any more than you do with Moses?

And how do you meet this point? You represent Jesus as *only* teaching, "that violations of the physical, intellectual, social, or moral laws of our being must naturally and necessarily result in suffering; that while men live in sin, they must necessarily live in hell, as the natural result." You admit that "it is so, and cannot be otherwise; the punishment of sin can never cease till the sin ceases," &c.

Well. Suppose it was true that Jesus *only* taught this, what would that teaching imply or include?

Who made the "physical, social, intellectual, or moral laws of our being"? Who annexed the penalty of our "suffering" and "punishment" to those laws? Who administers—who executes those laws? Do they execute themselves, without any of God's power? And suppose they do, did not the God of "nature" intend they should thus execute themselves, whom he made man, and placed him under the jurisdiction and "inevitable" operation of those laws? Who, or what is nature, but "an effect whose cause is God"? When you say "punishment" or "suffering" results "naturally" from the violation of God's laws, what do you mean if you do not mean that God intelligently, intentionally, and of fixed and settled purpose, *causes* "punishment" and "suffering" to follow transgression?

If this were the case, it would be the first instance of "violation of the Sabbath" by the President elect, who should not be recognized, either as the Creator or Lawgiver of man. "No subtlety of theology, no hair-splitting metaphysics, no learned disquisitions" can save us from blank atheism, if we deny that God himself appoints, administers, and executes penal law.

But the language of Jesus goes farther, or is more explicit than this. Of the "laws of our being" he says nothing, directly, in the passages I have cited, though I have no occasion to deny that his statement includes the idea. The form in which he expresses it introduces God as "destroying both soul and body in hell." And instead of warning his hearers that suffering must "naturally and inevitably" follow transgression according to the "laws of nature," he says that the King (i. e.) himself will bid the wicked "depart from him into everlasting fire"—thus expressing his own design, intention and agency in their suffering. This, I repeat, is infinitely severer than any thing that can be found in the penal code of Moses, notwithstanding he taught "love, gentleness, good for evil," &c. Mark! the fact is the point now under consideration—not the mercifulness or the self-consistency of Jesus. If Henry C. Wright, or Theodore Parker, or any one else, can sift out his teachings, and give us the "permanent" and the "transient" of Christianity, if they can tell us how far Jesus was a correct teacher, and wherein he fell into the errors of his predecessors, including Moses,—that is another affair. Let them deal impartially between Moses and Jesus, and

not condemn the former for what they blink at, in the latter. Let them apply the same rules of exposition to the Old and New Testaments, before they set them at war with each other.

But let us look at a particular specification you have introduced.

2. Did Jesus approve that penal law of Moses which inflicted death upon rebellious children? The question is not, whether he would have it perpetuated, in the advanced stages of civilization and moral culture introduced by the gospel.

You admit, may, you insist upon, the broad distinction between moral law and a "code of penalties to be inflicted by man upon man." Admit, then, (what you seem to overlook,) that in saying the penal code of Moses was adapted to *that* age of the world, we are not compelled to say it was designed to be perpetual, in all its particulars, to the end of time—not to say that moral right and wrong are not immutable, and that God therefore changes. If penal law is God's law, if all the physical, intellectual and social laws of our being are God's laws, and connected with penalties, then God may commit to Human Society, to Social Humanity, the execution of those laws, to a certain extent, and he may vary, from time to time, the degree and mode of punishment, as the varied stages of human advancement and moral influence may render needful. But we are inquiring, now, after the facts.

Among the penal laws of Moses, this was one:—"He that curseth his father or his mother, shall surely be put to death" (Ex. xxi. 17.) This is one of the specifications you bring forward against the penal code of Moses. But Christ quotes it in these words: "For God commanded, saying, Honor thy father and thy mother, and he that curseth his father or mother, let him die the death" (Matt. xv. 4.) Now mark! It was the penal law, and not the mere moral law, that Christ quoted. He first cited the one, from the dialogue, and then the other from the "Judgments" or Judicial regulations, (see Ex. xxi. 1.)

For God commanded, saying, Honor thy father and thy mother, and he that curseth his father or mother, let him die the death" (Matt. xv. 4.) Now mark! It was the penal law, and not the mere moral law, that Christ quoted. He first cited the one, from the dialogue, and then the other from the "Judgments" or Judicial regulations, (see Ex. xxi. 1.)

Nothing can be more palpable than that this report was levelled against the Scribes and Pharisees for their evasion and nullification of this penal law of Moses. Can you say that in *this* passage, "It is clear that Jesus had no reference to the penal code, but only to the precepts?"

No! you cannot; for he expressly quoted the penal code, the very code you condemn. He called it the "commandment of God!" He demanded why "He which is able to destroy both soul and body in hell" (Ibid.) would be able to destroy both soul and body in hell? I quoted him as predicting that he, himself, would "say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In exposition of this, I alluded to the question of Paul, (after having alluded to the penal inflictions of Moses,) "Of how much *soror-punishment*, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, &c." Also the declaration of John, that in a vision, on Patmos, he saw "kings and mighty men calling on the rocks and the mountains to fall on them, and hide them from the presence of the wrath of Jesus: In view of this, I said that 'in the matter of penal law, the little finger of Jesus was heavier than the loins of Moses.'

Do not let any false modesty, or fastidious delicacy, or worldly policy, deter you from giving a frank and honest answer to this question. You might as well deny that this law is contained in the code of Moses, as to deny that it was quoted and sanctioned by Jesus. You cannot help knowing that your words are in flat contradiction to his words. If "the authority in the universe" could convince you of your error, in this matter, yet pretend to defer to the authority of Jesus? Why not, at once, that though he was a wise and good man, on the whole, and for his times, yet he was not quite as wise and good—at least on the subject of penal law—as Henry C. Wright? To be sure—a prophet is not without honor save in his own country, and it may be a considerable time before your claims are recognized. But I would say for your encouragement, that the idea of a plurality of Messiahs (one at least in every generation) is coming to be broached in some quarters. Whether some Second Cromwell, at the head of an army, or a genuine Non-Resistant, will be the successful aspirant, time must decide. "The Human Heart" (that knows so much more than the highest "authority in the universe") will be called upon, no doubt, to settle the question.

WILLIAM GOODELL.

From the Sabbath (Seventh Day Baptist) Recorder.

GEN. TAYLOR AND THE 'SABBATH.'

Several of the religious papers are out upon General Taylor for what they call a "gross violation of the Sabbath." It seems that on his way to Washington, he reached Louisville on Sunday morning, Feb. 11th, accompanied by two boats crowded with people. He went first to New Albany, where he stopped a few hours, then crossed over, and was received by the Mayor, who heartily welcomed him to the hospitalities of the city. The streets were one mass of human beings throughout the whole length and breadth, and the greatest enthusiasm prevailed. The windows and roofs were also crammed with spectators, who cheered, waved handkerchiefs, flags, &c. For this gross violation of the Sabbath," says one of the papers, "the President elect must be held mainly responsible. With a steamboat chartered for his accommodation, and subject to his control, there was no necessity for his reaching Louisville on the Lord's day, much less for his landing there. But this arrival was a part of the programme of his journey; arrangements were made for it beforehand, and the Sabbath was openly and deliberately violated by the party.

And the perspiration was wiped from his face, when he took his seat in the carriage to the "summit of the hill."